



EPISCOPAL NEWS SERVICE

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news digest

92105D

Episcopalians respond with aid and prayers in the wake of Los Angeles riots

Churches in the Diocese of Los Angeles mobilized quickly to offer physical and emotional support to a dozen congregations most deeply affected by the violence in the wake of a verdict acquitting four white police officers of beating black motorist Rodney King.

Funds from Bishop Frederick Borsch's discretionary fund and a \$25,000 emergency grant from the Presiding Bishop's Fund for World Relief were quickly dispersed to rectors of churches with largely black and Korean memberships to help meet their human needs. Presiding Bishop Edmond L. Browning visited the diocese on May 6 and announced that the PB's Fund had designated an additional \$300,000 for assistance to the Diocese of Los Angeles, and the committee on investments and trusts would also provide \$300,000 to assist in local development projects.

"It may be that the most important thing we can do now is to come together and pray," Bishop Frederick Borsch told clergy and lay leaders of the diocese. Borsch stressed the need for resolve in rebuilding the community. "We must have a vision to change the situation," he said. "We do have enough resources in this country if we would only share them." Suffragan Bishop Chester Talton told reporters that despite the anger and confusion, he found "a considerable amount of openness to discuss some of the issues we have been avoiding for the last few years." (Page 8)

92106D

PB's Fund celebrates 50th anniversary with successful fundraising event in New York

More than 700 Episcopalians from across the United States gathered on May 7 in the world's largest Gothic cathedral for a fundraising dinner that

Presiding Bishop Edmond L. Browning called a "turn of events for the development of the Presiding Bishop's Fund for World Relief." The dinner, held in the nave of New York's Cathedral of St. John the Divine, followed the commissioning of 170 members of a new fundraising effort, the Society of the Anchor. Members of the society pledge to give or raise \$10,000 each toward an annual goal of \$20 million; this revenue will be used to underwrite projects of the fund.

More than \$3 million was pledged to the fund as a result of the event. Officials at the fund have reported that the contributions pledged at the fundraising dinner equaled or surpassed revenues to the fund for any single year during the 1980s. "This will make a huge amount of difference in terms of our compassionate response," Browning said.

"There is no other institution in the church that can bring people together like the PB's Fund. This fund deserves this level of support--and much greater," said Tim Holder, director of development for the fund. "Where else in the church or the society can you give money that is being used by brother and sister Anglicans around the world for the alleviation of pain and need?" (Page 12)

92107D

North Carolina meeting discusses issues facing the Anglican Communion

Standing committees of the Anglican Consultative Council (ACC), lay and clergy representatives of the 28 autonomous churches of the Anglican Communion, and the Anglican Communion's primates met at Kanuga Conference Center in North Carolina to discuss issues facing the church and to plan for a major conference of the primates and the ACC in Cape Town in January.

"During our time together we have looked at the growth of the church in many parts of the world, renewed our commitment to ecumenical dialogue, and begun the search for a secretary general to succeed Sam Van Culin in 1994," the participants said in a communique. They also wrestled with a serious financial crisis that could threaten future Anglican meetings, including dialogue with other churches.

Archbishop of Canterbury George Carey preached at St. James Church in nearby Hendersonville and later journeyed to New York to meet with United Nations officials and worship at the Church of the Intercession in Harlem. In a brief conversation with reporters, he repeated his disappointment

with the Vatican response to the Anglican-Roman Catholic dialogue and said he would discuss the matter with the pope during their upcoming meeting.
(Page 15)

92108D

Carey tells North Carolina parish, 'Church must be broad enough to include skeptics'

In a resounding message of Christ's love and reconciliation, the archbishop of Canterbury told Western North Carolina Episcopalians that "our Lord is always with those who truly seek him." Speaking from the pulpit at St. James Church, Hendersonville, the Most Rev. and Rt. Hon. George L. Carey, the 103rd archbishop of Canterbury, was the "guest preacher" Sunday, April 26, to a congregation of some 600 in person, and to thousands more via television.

"Your church--like mine--must resist the threat of internal fragmentation--of dividing the fellowship because of disagreements within the body," Carey said. "It is a danger facing the Church of England also. The church of Jesus Christ must be broad enough not to exclude the Thomases, the skeptics and doubters, or those who do not feel at home in the ferment of debate."

Also attending the service were 15 archbishops and bishops and dozens of priests, deacons, and lay leaders of the Anglican Consultative Council (ACC) who were meeting at nearby Kanuga Conference Center. (Page 17)

92109D

Episcopal Synod of America endorses non-recognition of 'erring' bishops

At its fourth annual legislative meeting, the Episcopal Synod of America endorsed the principle of "non-recognition toward bishops who have publicly departed from scriptural faith and order," especially on issues of sexual morality and the ordination of women. The April 29-May 1 meeting in California said the action was necessary as "a witness to the gravity of the situation, that the erring bishops may repent and return to scriptural faith and order."

A resolution challenged the "validity of the Holy Orders of those who have submitted themselves to the laying on of hands by women in episcopal

orders" and said the ESA should keep track of males who are ordained by a woman. Another resolution chastised priests who bless same-sex relationships and bishops who ordain practicing homosexuals, calling for "the moral reformation of the Episcopal Church."

The ESA-related Missionary Diocese of the Americas (MDA) held its first formal meeting, in conjunction with the ESA meeting, and adopted its own constitution. The ESA adopted guidelines for the missionary diocese, including a provision that all MDA bishops must be appointed by the synod and the MDA cannot enter concordats with any other jurisdiction, an attempt to keep the MDA from becoming a continuing church. The synod reelected Bishop Clarence Pope of Ft. Worth to another three-year term as president. (Page 19)

92110D

Trinity Church of Wall Street cuts budget, reexamines ministry goals

As a clear sign that no part of the church is exempt from the effects of the recession on its ministry, one of the nation's most visible--and wealthiest--Episcopal parishes has announced staff and budget cuts and a major reexamination of its ministry goals.

The \$1.5 million reduction in the budget, including the loss of 15 people from the staff, was the direct result of a crisis in the New York real estate market, which is the source of 95 percent of the parish's operating funds. "The reduction is the result of three forces," Trinity's rector, the Rev. Daniel Matthews, told the staff. "The current financial crisis, a realignment of our operation and management style, and the retooling for new mission initiatives have all contributed to the reexamination of our current style and staff," he said.

Officials at the church insist that it will continue to provide a significant leadership role for the wider church, including Trinity's involvement in the VISN television network, providing quality religious programming for cable networks, and involvement in support of networks for local parish clergy and the Trinity Lay Institute. "We are very eager to provide support for the church at the local level because we are convinced that is the scene of action for the future of the church," said the Rev. Charles Cesaretti, deputy for special parish studies. (Page 21)

92111D

Episcopal publications win major awards at annual Associated Church Press convention

Episcopal publications took a number of major awards during the 76th annual meeting of the Associated Church Press (ACP) in Alexandria, Virginia, May 3-6.

The ACP, an association of more than 200 denominational and interdenominational publications in Canada and the United States, received more than 800 entries in 43 categories in this year's competition.

Publications receiving top awards included *Episcopal Life*, *The Witness*, *Interchange* (diocesan newspaper of Southern Ohio), *Episcopal News* (diocesan newspaper of Los Angeles), the *East Tennessee Episcopalian* (diocesan newspaper of East Tennessee), and *Anglican Magazine* (magazine published by the Anglican Church of Canada). (Page 22)

92112D

Lutheran-Episcopal committee lays plans to study proposals for full communion

The first meeting of a joint Lutheran-Episcopal coordinating committee developed strategies for discussing proposals for full communion between the two churches that emerged after 21 years of official dialogue.

"At the present time the shape of the unity we see and toward which we work is one founded on the principle that we are a 'communion of communions,' each retaining its own particular kind of spiritual ethos and organizational life and yet so close to each other that we are inevitably going to shape each other's life in important ways," said Bishop Edward Jones of Indianapolis, Episcopal co-chair of the committee.

"How can we rediscover the basic problems of the historic impasse between Anglicanism and Lutheranism and bridge that historic impasse without doing away with the identity of either church?" asked the Rev. Richard Jeske of New York, Lutheran co-chair of the committee. The committee plans to release study materials for use on the parish level this September. (Page 23)

92113D

New Episcopal church opens in New York City's Chinatown

More than 400 people gathered on April 26 to celebrate the opening of the Episcopal Church of Our Savior and Community Center in the heart of Manhattan's Chinatown--the first new Episcopal Church building in the City of New York in over 30 years, and the only independent Chinese Episcopal congregation east of San Francisco.

The new parish facility is part of an innovative \$7.25 million redevelopment of the former tenements. A local developer acquired the deed to the property on the condition that, in addition to 32 market-rate residential units, the church would receive 14,000 square feet for a 174-seat sanctuary, a large reception area, offices, workshops, and classrooms for the church's community center.

"This has been and will continue to be a gateway for newcomers, both to the Christian life and to this country," said the Rev. Albany To, rector of the parish. "The huge number of unchurched among Chinese makes our evangelistic imperative especially clear." (Page 25)

92114D

Violence against women a 'daily domestic war' say consultation participants

Mobilized by what one speaker labeled a "daily domestic war," representatives from seven New England dioceses gathered at the Cathedral Church of St. Paul in Boston seeking ways to counter the escalating violence against women. The consultation was sponsored by the national Committee on the Status of Women, which will formulate recommendations to the next General Convention on the issue of violence against women.

"We are here because we care, because we want to understand why women fear men, why men kill women, and because we want to stop it," former chair of Women in Crisis Committee in the Diocese of Massachusetts, Mary Meader, told the more than 80 participants, many of whom were themselves survivors of domestic violence or sexual abuse.

Participants identified specific steps the church should take in confronting violence against women, including the institution of mandatory seminary training on the issue; preparation of resources for parishes, including rituals for healing; designating a national day of prayer for victims of domestic

violence and sexual abuse; and revision of the lectionary to exclude passages that debase women. Other suggestions included making the issue a priority at the next General Convention and asking dioceses to explore the issue of violence against women at convocations and diocesan conventions. (Page 28)

92115D

PB's Fund shows increasing support for health care around the globe

The Board of Directors of the Presiding Bishop's Fund for World Relief approved over \$1.1 million in grants, May 6, in New York City. Grants to aid 32 projects in the United States, for a total of \$555,748, and grants to aid 22 international projects, for a total of \$518,951, were announced.

The largest domestic grant--\$300,000--will support relief to people in neighborhoods of Los Angeles devastated by recent riots. "The board has made it clear that they wanted to respond immediately to this extraordinary situation," said Nan Marvel, director of the grants program for the fund. "However, the board's concern extends beyond Los Angeles, and it is ready to respond to civil unrest in other places."

Marvel noted that the board is responding to an increasing number of requests to aid programs that support basic health care. "Although we continue to respond to a variety of disasters, migration-related needs, and housing programs, we are seeing a great deal of requests for AIDS-related programs, and for support of basic health care for the poor or those without health insurance," Marvel said. (Page 30)

92105

Episcopalians respond with aid and prayers in the wake of Los Angeles riots

by Catheryn Franklin

Spared destruction in the city's worst rioting, churches in the Diocese of Los Angeles mobilized quickly to offer physical and emotional support to a dozen congregations most deeply affected by the violence in the wake of a verdict acquitting four white police officers of beating black motorist Rodney King.

Funds from Bishop Frederick Borsch's discretionary fund and a \$25,000 emergency grant from the Presiding Bishop's Fund for World Relief were quickly dispersed to rectors of churches with largely black and Korean memberships to help meet their human needs.

Even as church leaders scrambled to mount relief efforts, the steadily expanding violence forced the closure of Diocesan House on April 30. Diocesan staff worked out of the Christian education offices at St. James Church in South Pasadena through the weekend, coordinating offers of help from various churches in collecting food, clothing, and money. Three of the dozen Los Angeles churches eligible for relief set up food and clothing drop-off centers. By Sunday, May 3, food was piled high on the lawn of All Saints Church in Pasadena, where the Rev. Jesse Jackson preached.

In a statement released on May 1, Presiding Bishop Edmond L. Browning said that the violence "compels us to confess that in the 25 years between the hopeful dream of Martin Luther King and the hopeless nightmare of Rodney King, we as a nation have made little moral progress." Browning traveled to Los Angeles, toured riot-torn neighborhoods, and offered words of consolation and promises of financial support from the national church. (See the Newsfeatures section for the text of Browning's statement.)

'Shock, dismay, anger'

"Isolation just can't be a part of who we are," Browning said during a May 6 visit to St. Mary's Parish in the hard-hit Koreatown neighborhood. During a service in which he celebrated the Eucharist, Browning said that he felt the "same sense of dismay, shock, and anger" at the scenes of civil unrest in Los Angeles as he did "when the Persian Gulf war began."

"I knew in the deepest recesses of my heart...that I had to come to Los Angeles and stand with you. I had to make that witness," Browning told the

275 worshippers.

Among those Browning listened to during an earlier walking tour of the neighborhood around St. Mary's was 70-year-old parishioner Young Sook Chuong. Through an interpreter, Chuong expressed dismay that the Korean community seemed targeted for much of the violence, and she told of feeling a new sense of fear and depression since the rioting.

Constructive response

Browning told the woman, "I really have come to say that I and the whole national Episcopal Church wish to stand with the people who have been affected by the riots and the destruction."

During an afternoon meeting in St. Mary's parish hall, Browning said that the question now is "how do you translate all that pain and emotion into a constructive response?" Despite deep anger and frustration, Browning said that he also sensed "real hope--and a determination to stay in the community and rebuild."

Many vented a sense of frustration.

Julia Harris, from St. John's Church in Los Angeles, said that whites have been isolated from African-Americans and the poverty in the ghettos for too long.

The vicar of St. Francis Church in Simi Valley--the community where the trial was held--said that she reacted with shame at the verdicts. "I had such a feeling of shame I didn't know what to do," the Rev. Barbara Mudge said. The parish was among the most generous in responding to a special relief drive.

Browning said that he had been asked by reporters to comment on remarks by President George Bush that blamed liberal poverty programs for the riots. "I thought that was an irresponsible comment," Browning said. "It's a much deeper thing. A lot of misdirected values come from an emphasis by both political parties toward consumption."

Before returning to New York, Browning said that he saw congregations moving forward in three areas--dispersal of immediate relief, cross-cultural training to deal with the issues of racism, and adopting a leadership role in redeveloping the "community that has been so devastated. If that doesn't happen, we'll be back to where we were."

Browning later announced that the Presiding Bishop's Fund for World Relief had designated an additional \$300,000 for assistance to the Diocese of Los Angeles, and the committee on investments and trusts would also provide \$300,000 to assist in local development projects.

Addressing the underlying causes of the violence

For churches in the Los Angeles area, mobilizing the physical aid after riots was the easy part. More difficult was the struggle to deal with the horror and comprehend the genesis of the forces that sparked the eruption of the violence.

"It may be that the most important thing we can do now is to come together and pray," Borsch told 300 clergy and lay leaders who gathered on May 3 at St. James Church in Los Angeles, while fires still smoldered and National Guard units were posted nearby. "People are angry and upset, deeply saddened and deeply hurt. Many people I talked with today are in desperate situations," Borsch said.

Suffragan Bishop Chester Talton said that he was at the First African Methodist Episcopal Church, along with other religious and city leaders on the night of April 29 as violence escalated in South Central Los Angeles. "I find there is a considerable amount of openness to discuss some of the issues we have been avoiding for the last few years," Talton later told reporters.

Racism blamed

During the meeting at St. James, several pleaded for an end to racism in society.

"How can we become one with people we sometimes don't want in our churches?" Hispanic Missioner Carmen Guerrero asked. "People cannot go forward in a healthy manner unless we acknowledge what happened. Unless we begin to realize what is going on beyond the wall, we're only kidding ourselves."

Earlier in the day during a visitation to St. Philip's Church in Los Angeles, Borsch stressed the need for resolve in rebuilding the community. "We must have a vision to change the situation," he said. "We do have enough resources in this country if we would only share them."

Many of the parishioners said that they had steered clear of the violence but still felt the impact. During the service, 10 children were confirmed or had their first communions.

Eduardo Bresciani, who prepared the children for the ceremony, said that people in the area, now peppered with burned-out markets, were "afraid to go out of their homes." He added, "The kids have been very broken. They have been crying and asking why all this happened."

Healing and hope

Parishioners of churches most affected by the riot returned to St. James Church on May 9 for what was described as a service of healing and hope.

Several speakers from the Korean community called for a new resolve to rebuild lost businesses and foster a new understanding.

"Koreans are seen as rough on the outside, but we are very warm-hearted people," said Steve Rim, from St. Francis Church in Norwalk. "This creates problems for those people who are not aware of our backgrounds. We have to think how to heal and recover from this situation," Rim said. He called for lending a hand "to those who have difficulties in their lives" and learning "each others' culture so we can have a better understanding."

In his sermon at the concluding Eucharist, Bishop Talton sought cooperation among races and cultures. "There is unfinished business in this country," Talton said. "But all of you must work together. Those who have been privileged must be prepared to give up what they have enjoyed if they are sincere."

Focus on root causes of racism

Diane Porter, executive of Advocacy, Witness, and Justice Ministries for the national church, said that she was "sickened to think how far backward we have gone in the last 12 years." Porter, who accompanied the presiding bishop on his trip to Los Angeles, said that the issue now was "how do we heal the soul--and rebuild the people, not just the buildings?"

"We must focus on the root causes of racism in our society--the lack of understanding of our differences, and how power structures contribute to the powerlessness of people," Porter said in an interview. She observed that many still deny the presence of racism and how it pervades American society.

For those who thought the Episcopal Church was overreacting to the racism issue at the General Convention, Porter contended that "racism is still *the* issue for this society." She said that the results of the church's racism audit will be released in the coming weeks, before the Executive Council meeting in Albuquerque, and that she expects that it will be widely used on the provincial level of the church.

--Catheryn Franklin is assistant editor of *Episcopal News*, the diocesan newspaper in Los Angeles.

92106

PB's Fund celebrates 50th anniversary with successful fundraising event in New York

by Jeffrey Penn

More than 700 Episcopalians from across the United States gathered on May 7 in the world's largest Gothic cathedral for a fundraising dinner that Presiding Bishop Edmond L. Browning called a "turn of events for the development of the Presiding Bishop's Fund for World Relief."

The dinner, held in the nave of New York's Cathedral of St. John the Divine, followed the commissioning of 170 members of a new fundraising effort, the Society of the Anchor. Members of the society pledge to give or raise \$10,000 each toward an annual goal of \$20 million; this revenue will be used to underwrite projects of the fund.

"I am pleased to announce...that we have received pledges in excess of \$3 million," Bishop Furman Stough, deputy of the fund, told guests at the dinner that included members of the Society of the Anchor, bishops, members of the church's Executive Council, United Nations diplomats, and ecumenical representatives.

The \$3 million represented a tripling of the original goal, making it the single largest fundraising event in the history of the PB's Fund. Officials at the fund have reported that the contributions pledged at the fundraising dinner equaled or surpassed revenues to the fund for any single year during the 1980s.

"This will make a huge amount of difference in terms of our compassionate response," Browning said. He described the fund as "the compassionate arms of the Christ whom we are called to serve." Browning's tribute had a special poignancy since he had just returned from a tour of South Central Los Angeles and Korean neighborhoods devastated by recent riots.

"I saw a great deal of hopelessness in the face of disaster...a great deal of anger, frustration, and people whose whole lives were wiped out," Browning reported. "But I also saw many people deeply committed to health and wholeness and the rebuilding of their lives."

'A symbol of hope and a sacrament of healing'

Earlier in the day Browning announced that the PB's Fund had designated \$300,000 in addition to an emergency grant of \$25,000 to the Diocese of Los Angeles to help rebuild after the riots. He made the

announcement during a festival Eucharist celebrating the 50th anniversary of the fund at St. Bartholomew's Episcopal Church in New York City.

During his sermon at St. Bartholomew's, Stough reminded the congregation that more than \$50 million had been given to the fund since its founding. Although he expressed thanks for the fund's financial success, Stough asserted that the fund had a deeper purpose. He described the fund as "a symbol of hope and a sacrament of healing whose primary purpose is to make us a merciful people."

Stough charged the congregation to "allow God to make us a merciful people. It's that simple and that demanding."

The anniversary celebration suggested the international scope of the fund. Prayers of the People were offered in English, Spanish, French, Korean, and Russian. Following the service, Central and South American music accompanied a complimentary lunch served outdoors on the Great Terrace.

A family gathering

During an evening service at the high altar of the Cathedral of St. John the Divine, 170 members of the Society of the Anchor were invested by the presiding bishop. Stough prayed for members of the society that they would be "commissioned as stewards in support of the Presiding Bishop's Fund for World Relief."

Browning presented each new member with the emblem of the society, a red cross linked by four white anchors surmounted by a golden mitre. "This cross is a sign not of honor but of service," Browning told the members. "May we ever be willing to carry this cross and to live our lives in the service of those in need," he said.

Following the investiture, the new members mixed with another 600 guests in the great nave of the cathedral before the closing dinner. "It's like a big family gathering," said one observer.

Soft light from hundreds of candles illuminated palm trees and spring flowers set beneath the cathedral's massive tree-like columns transforming one of the largest indoor spaces in New York City into what seemed like a formal patio dinner. A feast of sights and sounds accompanied the dinner, including a pipe organ, an orchestra and vocal ensemble from Harlem, and the haunting melody of Paul Winter's soprano saxophone. Against the dark walls of the cavernous cathedral, vibrant costumes of dancers in rhythm to West African chant were like fireworks in a summer night.

"The Presiding Bishop's Fund relieves physical pain and brings a sense of family supporting you through prayer," said Bishop Sergio Carranza-Gomez

of Mexico. Carranza-Gomez offered one of three testimonials to the fund following the dinner. A recipient of a grant from the fund, he said that the fund helped to increase the spirit of cooperation throughout the world. "You are able to participate by sharing what you have."

Carranza-Gomez reported that all money collected in his diocese on the Day of Pentecost would be contributed to the fund.

In her testimonial, Betty Chumney of San Antonio, Texas, described the fund as "a ministry of mutual blessing." She said that recipients of grants from the fund had "taught us about evangelism and spirituality. They have blessed us greatly."

Describing herself as a "formerly homeless woman," Pamela Bradley of New York City said that grants from the PB's Fund provided support for "Our House," a program to help the homeless located in St. Peter's Episcopal Church. "Without funding from the PB's Fund we would not exist," Bradley said.

Bringing people together

"The whole evening capped a great day of unity and celebration," said Tim Holder, director of development for the fund. "The celebration on May 7 proved that \$20 million annual revenue for the PB's Fund is a serious figure, and we are serious that we can raise it," he said.

Holder asserted that "there is no other institution in the church that can bring people together like the PB's Fund. This fund deserves this level of support--and much greater."

"Where else in the church or the society can you give money that is being used by brother and sister Anglicans around the world for the alleviation of pain and need?" Holder asked.

92107

North Carolina meeting discusses issues facing the Anglican Communion

by James Solheim

A historic first meeting of the standing committees of the Anglican Consultative Council (ACC), comprised of lay and clergy representatives of the 28 autonomous churches of the Anglican Communion, and the Anglican Communion's primates met in North Carolina to grapple with the major issues facing the communion.

"During our time together we have looked at the growth of the church in many parts of the world, renewed our commitment to ecumenical dialogue, and begun the search for a secretary-general to succeed Sam Van Culin in 1994," the participants said in a final communique issued at the Kanuga Conference Center near Hendersonville.

The participants laid plans for the first joint meeting of the primates and the ACC next January in Cape Town, South Africa, under the theme "A Transforming Vision: Suffering and Glory in God's World." "As guests of this vibrant church, in which members of all races join together to oppose apartheid and work for human rights, we wish to show our solidarity with the province [of Southern Africa]," the communique said.

The world financial crisis has also impinged on the work of the ACC and participants in the Kanuga meeting seriously considered postponing the Cape Town conference. "We decided that it was too late in the planning stage--and that it would send the wrong kind of message to the rest of the world if we postponed the meeting," said Pamela Chinnis, president of the Episcopal Church's House of Deputies and a representative to the ACC. She added that it was important for the new archbishop of Canterbury to meet with all the primates and the ACC. "While money will be a problem, we concluded that postponing the meeting would not be good stewardship," said Chinnis, who has been a member of the ACC finance committee since 1986.

"The churches of the Anglican Communion are finding it very difficult to meet their financial obligations," added Presiding Bishop Edmond L. Browning. "The situation has injected some realism over what the ACC is and what it can do."

The financial crisis was offered as one good reason for postponing the once-in-a-decade meeting of Anglican bishops at Lambeth. Originally scheduled for 1998, there is a good possibility that it could be postponed until

2000, coinciding with the conclusion of the Decade of Evangelism. The archbishop of Canterbury will make the final decision.

The Kanuga meeting expressed its disappointment with the Vatican response to the Anglican-Roman Catholic dialogue and urged Carey to discuss the issue with the pope when they meet later this month. They also heard reports from Bishop Paul Reeves on his work as the first full-time Anglican observer at the United Nations.

Search begins for new ACC secretary general

Chinnis was also appointed to the search committee for a successor to Van Culin. The committee, chaired by Archbishop Brian Davis of New Zealand, hopes to present a "short list" of potential candidates at the Cape Town meeting. Van Culin, who originally planned to retire this year, agreed to remain in the post until the end of 1994. The new secretary general would assume the post in October 1994.

Davis has sent a letter to the primates of the Anglican Communion, moderators of the United Churches that are in communion with Canterbury, members of the ACC, and provincial secretaries inviting nominations. He also sent the draft of a paper on the "role and qualities" of the secretary general that will be presented at the Cape Town meeting. In asking for reactions, Davis said that the paper "will then be revised in the light of your comments, and sent to the candidates who will be selected for interview, together with the terms and conditions of service." Davis concluded his letter by emphasizing that "the person appointed will have a unique opportunity to serve our communion at a critical time in its history."

Among the items on the agenda at Cape Town will be an "in-depth discussion of membership in the ACC," Chinnis added. "There is serious discussion about expanding the ACC to make it more representative," she said.

Participants at the Kanuga meeting attended services at St. James Church in nearby Hendersonville. Carey preached to a capacity congregation in a service that was locally televised and will be broadcast on VISN, the interreligious cable television network.

Carey stops at United Nations

Carey also stopped in New York on his way back to London to meet with officials at the United Nations, including Secretary General Boutros-Ghali. In a brief conversation with a few reporters, Carey said that he found the riots in Los Angeles very troubling. He was sharply criticized by his own government last year for insisting on a connection between violence and underlying social problems.

Carey repeated his disappointment with the Vatican response to the first round of the dialogue between Anglicans and Roman Catholics. He rejected the idea of breaking off the dialogue, however, and said that he plans to discuss the future of the dialogue when he meets with the pope in Rome in a few weeks.

On his last Sunday in the United States, Carey attended services at Church of the Intercession in New York City's Harlem where he exchanged gifts and a greeting.

--James Rosenthal, a member of the Episcopal Church working in the ACC communications office in London, served as information officer for the Kanuga meeting and contributed to this report.

92108

Carey tells North Carolina parish, 'Church must be broad enough to include skeptics'

by Eugene Willard

In a resounding message of Christ's love and reconciliation, the archbishop of Canterbury told Western North Carolina Episcopalians that "our Lord is always with those who truly seek him."

Speaking from the pulpit at St. James Church, Hendersonville, the Most Rev. and Rt. Hon. George L. Carey, the 103rd archbishop of Canterbury, was the "guest preacher" Sunday, April 26, to a congregation of some 600 in person, and to thousands more via television.

For his sermon, taken from the day's Gospel (John 20:19-31, the story of the Apostle Thomas's doubt and subsequent belief on seeing Jesus' scarred hands and side), Carey said, "We need the questioning mind of Thomas when we are faced with issues which stump us intellectually; issues having to do with human pain and suffering; when evil seems to triumph over good; when prayer is not answered; when we find that our hold on the Christian life does not equip us to overcome temptation, and we fail, again and again." But, he added, "Christ is to be found where you least expect to see him--in the brokenness and bewilderment of the experiences of life.

"Your church--like mine--must resist the threat of internal

fragmentation--of dividing the fellowship because of disagreements within the body. It is a danger facing the Church of England also. The church of Jesus Christ must be broad enough not to exclude the Thomases, the skeptics and doubters, or those who do not feel at home in the ferment of debate."

The service also brought to St. James 15 archbishops and bishops and dozens of priests, deacons, and lay leaders of the Anglican Consultative Council (ACC) who were meeting at nearby Kanuga Conference Center.

Among the international visitors who took part in the service were Betty Govindan of Southern Africa, a member of the Standing Committee of the ACC, who read the first lesson from Acts 5, and the Rev. Canon Colin Cranston of England, chairman of the ACC, who read the second lesson, Revelations 1: 9-19.

Other visitors participating as intercessors for the Prayers of the People were Pamela Chinnis, U.S. representative on the ACC Standing Committee; the Rt. Rev. Simon Chiwanga, bishop of Mpwapa, Tanzania, and vice chairman of the ACC; the Rev. Canon Samuel Van Culin, secretary general of the Anglican Communion; and Edgar Bradley, of New Zealand and member of the ACC Standing Committee.

Presiding Bishop Edmond Browning pronounced the Absolution, and Bishop Robert Johnson of Western North Carolina served as principal celebrant at the Eucharist.

To accommodate the overflow congregation in adjacent facilities, the Most Rev. Robin Eames, archbishop of Armagh and primate of all Ireland; the Most Rev. Brian Davis, archbishop of the Province of New Zealand and primate; the Rt. Rev. Samir Kafity, president-bishop of Jerusalem and the Middle East; and the Rt. Rev. Alexander Malik, bishop of Lahore, Pakistan, also served as celebrants and administered the Sacrament.

Making faith more accessible

On questioning by area reporters, Carey spoke of his warm welcome to the diocese and summarized the mission of the two standing committees that are meeting at Kanuga, and the reason for his visit: "The faith of our Lord Jesus Christ is unchanging. But we have to find ways to make it more accessible to all peoples of the world."

Meeting jointly at Kanuga through May 1 were the Standing Committee of the Primates, who are the senior archbishops of the autonomous churches of the Anglican Communion, and the Standing Committee of the Anglican Consultative Council.

The committees set the theme and agenda for next January's historic Anglican meeting in Cape Town, South Africa. That assembly will mark the

first joint meeting of the ACC and the primates, and will embody an act of solidarity with the anti-apartheid movement in the Province of Southern Africa.

--Eugene Willard is editor of the *Highland Episcopalian*, the diocesan newspaper of the Diocese of Western North Carolina.

92109

Episcopal Synod of America endorses non-recognition of 'erring' bishops

The Episcopal Synod of America (ESA) has unanimously endorsed the principle of "non-recognition toward bishops who have publicly departed from scriptural faith and order" as a "witness to the gravity of the situation, that the erring bishops may repent and return to scriptural faith and order."

The resolution was one of several adopted at the fourth annual legislative meeting of the ESA in Irvine, California, April 29-May 1. The ESA was formed by traditionalists in 1989 to oppose what they perceive as liberal trends in the Episcopal Church.

In a related resolution, the meeting repeated its stand that the "historic episcopate, by nature and intent, is and should remain male" and that "there is considerable question as to the validity of the Holy Orders of those who have submitted themselves to the laying on of hands by women in episcopal orders." The resolution called on the ESA to "identify and keep track of male ECUSA candidates who submit themselves for ordination at the hands of a woman."

Another resolution chastised priests who have blessed same-sex relationships and bishops who have ordained professed, practicing homosexuals, contending that "those deviant acts are not acts of the Church of Christ." It called for "the moral reformation of the Episcopal Church."

ESA bishops will take the resolutions to a meeting of traditionalist bishops in London next month.

Missionary diocese meets for the first time

The ESA-related Missionary Diocese of the Americas (MDA) held its first formal meeting, in conjunction with the ESA meeting, and adopted its own constitution, based on the Episcopal Church's constitution and canons of

1958. Bishop Donald Davies, acting bishop in charge, reported that 20 congregations have enlisted, with another 25 or more waiting in the wings. Davies said that the diocese seeks to "receive, not recruit, existing Episcopal congregations desiring MDA affiliation."

The ESA adopted guidelines for the missionary diocese, including a provision that all MDA bishops must be appointed by the synod. It also prohibited the MDA from entering into a concordat with any other jurisdiction without prior approval. ESA chancellor Robert Randolph said that the MDA is part of the synod "and not an independent, freestanding body. We want to make sure it does not become a continuing church."

Two leading English traditionalists called for prayer as the Church of England prepares to vote on the ordination of women to the priesthood. Archdeacon of York George Austin predicted that the proposal will be rejected, but he and the Rev. Geoffrey Kirk said that some bishops would proceed illegally with ordinations.

Bishop Clarence Pope of Ft. Worth was reelected president of the ESA and told participants that ESA members "remain committed to witness within the Episcopal Church, walking a very thin line so as not to compromise ourselves." He added that "the day may come when the realities are such that departure is the only way. I do not believe we are there yet." Bishop John-David Schofield of San Joaquin was elected vice president.

The ESA adopted a budget of \$795,000 for 1993, including \$275,000 for the MDA.

--Dick Snyder, a freelance writer in Hemet, California, contributed to this report.

92110

Trinity Church of Wall Street cuts budget, reexamines ministry goals

by James Solheim

As a clear sign that no part of the church is exempt from the effects of the recession on its ministry, one of the nation's most visible--and wealthiest--Episcopal parishes has announced staff and budget cuts and a major reexamination of its ministry goals.

As it approaches its fourth century of ministry in New York City, Trinity Parish has been forced to cut 15 people from its staff in an effort to cut \$1.5 million from its budget. The action was the direct result of a crisis in the New York real estate market, which is the source of 95 percent of the parish's operating funds, according to Trinity's chief financial officer, Kristine Dahlberg. She said that the last two years have been particularly difficult, with a vacancy rate of about 25 percent for the parish's substantial real estate holdings in New York. Several bankruptcies by major tenants have only complicated the situation.

"This reduction is the result of three forces," Trinity's rector, the Rev. Daniel Matthews, told the staff. "The current financial crisis, a realignment of our operation and management style, and the retooling for new mission initiatives have all contributed to the reexamination of our current style and staff," he said.

"I think that the rector and his staff have accomplished a major feat," said Trinity's warden, Charles C. Lee. "The staff of the parish has been downsized, the budget balanced without reducing the commitment to the dioceses or to the national church, and without significant effects to our partners in the wider Anglican Communion. In keeping with Trinity's tradition, we are now positioned to respond to the emerging needs in church and society--and to take bold leadership," Lee said.

"We now face the deeper question of how we go forward as a parish," added the Rev. Charles Cesaretti, deputy for special parish studies. "What is the new mission of Trinity--and how do we allocate our resources to accomplish that mission?"

"Are we going to be free enough--and lean enough--to respond to emerging challenges?" Cesaretti asked in pointing out the unresolved questions now facing the vestry, rector, and staff. "We are at a place of change, and we must be prepared."

When asked in an interview what that mission might look like, Cesaretti cited Trinity's involvement in the VISN television network, providing quality religious programming for cable networks. "That is the type of mission that Trinity seems uniquely qualified to do, that is an offering to the larger church." He also mentioned Trinity's involvement in providing support networks for local parish clergy and the Trinity Lay Institute. "We are very eager to provide support for the church at the local level because we are convinced that is the scene of action for the future of the church," Cesaretti concluded.

92111

Episcopal publications win major awards at annual Associated Church Press convention

Episcopal publications took a number of major awards during the 76th annual meeting of the Associated Church Press (ACP) in Alexandria, Virginia, May 3-6.

The ACP, an association of more than 200 denominational and interdenominational publications in Canada and the United States, received more than 800 entries in 43 categories in this year's competition.

The Episcopal Times, newspaper of the Diocese of Massachusetts, was judged the best newspaper among the 23 entries in the general excellence category. It was cited by judges from American University's School of Communication for coverage that is "wide-ranging in scope, tackling the major issues facing the church today." Judges said that the newspaper "serves its readers as a lively, authoritative voice on a wide range of issues" and that the paper's overall design "is comparable to the high quality of its editorial content."

Episcopal Life received several awards of merit, the top award in each category. It won for feature articles in the newspaper category, for an article on migrants written by Nan Cobbey. It also won the top award for a news story written on a current event for Ed Stannard's article on the General Convention in Phoenix.

Episcopal Life also won two top graphics awards, one for front page and another for graphics for a page, spread, or entire issue in the newspaper

category. *Anglican Magazine*, published by the Anglican Church of Canada, won an award of merit in magazine graphics.

In the category of "in-depth coverage of a current issue," Episcopal publications won both awards for this kind of article. *Interchange*, the diocesan newspaper of the Diocese of Southern Ohio, won for a story on the crisis in rural America written by Ariel Miller. And Episcopal News Service won for an article on the financial crunch in the church written by James Solheim with contributions from the diocesan communicators network.

Interchange also won the top award for newspaper photography with a cutline, article, or entire issue. *The East Tennessee Episcopalian* won in the same category for publications with a circulation under 10,000 for its photo essay on the ordination of Bishop Robert Tharp.

Episcopal News, the diocesan newspaper of the Diocese of Los Angeles, won the top award for best front page in the newspaper category.

The Witness magazine won the top award for magazine photography with an article or cutline and also for magazine photography in an entire issue, for publications with a circulation under 10,000.

92112

Lutheran-Episcopal committee lays plans to study proposals for full communion

A joint coordinating committee of Lutherans and Episcopalians held its first meeting in Chicago, April 28-29, to develop strategies for discussing documents that emerged after 21 years of dialogue.

The committee reviewed the work of three dialogues that ended last January with a proposal for full communion between the two churches, based on final dialogue documents "The Concordat of Agreement" and "Toward Full Communion." The Evangelical Lutheran Church (ELCA) voted at its Churchwide Assembly last summer to postpone formal study of the documents until 1993, when it has completed a study on ministry. The Episcopal Church's General Convention voted to move ahead to develop study materials for use throughout the church.

"At the present time the shape of the unity we see and toward which we work is one founded on the principle that we are a 'communion of

communions,' each retaining its own particular kind of spiritual ethos and organizational life and yet so close to each other that we are inevitably going to shape each other's life in important ways," said Bishop Edward Jones of Indianapolis, Episcopal co-chair of the coordinating committee.

"Here are two churches that have never issued any official condemnations of each other. They both have roots in the 16th-century Reformation; they have developed as geographically separate entities until they landed in this country and removed that particular barrier," observed the Rev. Richard Jeske, pastor of Holy Trinity Church in New York City, Lutheran co-chair of the committee.

No significant theological divides

Jeske said that the ELCA Church Council directed its representatives to address the question of "how does the growing partnership between our two churches enhance the mission of Christ's church?" And it also asked that the committee address the concerns of those who are urging the churches to proceed with caution, giving careful consideration to the widest possible spectrum of opinions. It is up to the coordinating committee to come up with a strategy for guaranteeing that the recommendations leading toward full communion "receive a fair and responsible hearing in each of our two churches," Jeske said.

Bishop Jones pointed out that full communion does not mean merger, which can imply the creation of a "very large bureaucracy or super-church" that could threaten the identity of both Lutherans and Episcopalians. Rather, full communion means that "we have now come to the point where we can share everything. We may choose to retain our separate ecclesial identities as churches for practical reasons," Jones added.

"How can we rediscover the basic problems of the historic impasse between Anglicanism and Lutheranism and bridge that historic impasse without doing away with the identity of either church?" Jeske asked. "The dialogues have shown us that there are no significant theological divides."

The committee also discussed consulting other churches with whom they now engage in dialogue. "It is very important that we share what we are doing with other ecumenical partners. The ecumenical movement is not a patchwork of separate dialogues; it is one interwoven fabric," Jones said.

The committee considered several existing print resources it could recommend as study materials for the two churches and also considered a summary version and commentary on the final documents. The joint study materials will be available for parish use in September. In expressing his enthusiasm for how the study process is moving forward, the Episcopal

Church's ecumenical officer, the Rev. William Norgren, said that the strategy being developed by the committee is the "most thorough" he has seen in any church.

During the study period, Jeske said that it would be important to "engage the support and the activities of congregations, theological seminaries, bishops, pastors, theologians outside of our own church seminaries, other ecumenical partners, other Christians, and even the unchurched."

Episcopalian representatives on the coordinating committee, in addition to Jones, are the Rev. O.C. Edwards, Jr., of Evanston, Illinois; the Rev. Alfred Moss of Arlington, Virginia; and Midge Roof of Danville, Indiana. The Rev. William Norgren serves as staff, and the Rev. J. Robert Wright of the General Theological Seminary serves as consultant.

This article is based on material supplied by Frank Imhoff of the ELCA news office.

92113

New Episcopal church opens in New York City's Chinatown

by Thomas Chu

More than 400 people gathered on April 26 to celebrate the opening of the Episcopal Church of Our Savior and Community Center in the heart of Manhattan's Chinatown--the first new Episcopal Church building in the City of New York in over 30 years.

The evensong celebration included a mixture of Chinese music and African-American spirituals, a ribbon-cutting ceremony by founding members of the church, and a traditional Chinese Lion Dance--an ancient ceremony intended to chase away evil spirits, that is common in Chinese culture for opening new businesses or raising a new house.

In his sermon at the evensong, retired Bishop Paul Moore, Jr., of New York asserted that the new congregation must remember its dual call to ministry. "You are to be a hospital into which people come, sick in body or soul, to find a place where there is no pain, sorrow, or dying--a community of

love. But you are also a command post in the struggle for justice, decency, and compassion, the lack of which causes people to suffer in the first place."

"This has been and will continue to be a gateway for newcomers, both to the Christian life and to this country," said the Rev. Albany To, rector of the parish. "The huge number of unchurched among Chinese makes our evangelistic imperative especially clear."

Mission of outreach and advocacy

From the beginning, the Church of Our Savior was a mission of outreach and advocacy with a population that had experienced massive growth due to the liberalization of immigration laws in 1965.

A variety of programs to assist the immigrants--including vocational training, legal counseling, child care, neighborhood youth programs, and a music and performing arts school--were located in three tenement houses owned by the Diocese of New York. The tiny congregation, known as Chapel of Our Savior, met in a parlor room in one of the tenements. The congregation was received by the diocese as a mission in 1984, and became an independent parish in 1987. It is the only independent Chinese Episcopal parish east of San Francisco.

The new parish facility is part of an innovative \$7.25 million redevelopment of the former tenements. A local developer acquired the deed to the property on the condition that, in addition to 32 market-rate residential units, the church would receive 14,000 square feet for a 174-seat sanctuary, a large reception area, offices, workshops, and classrooms for the church's community center.

The community center will offer training in computer skills, heating and air conditioner repair, as well as English as a second language to yet another wave of newcomers. "We intend to complement the range of programs already available in the community, but also be very clear in expressing the message of the Gospel," said Peter Ng, director of the community center and senior warden.

A model to the rest of the church

Tommy Lee, who came to Chinatown as an auto mechanic from Burma in 1969 and is one of the developers of the recent building project, said that he is involved because he wanted to show appreciation for the assistance the parish gave him when he arrived in the United States. "I am trying to give back some of my talent," Lee said. "I'm doing it because Father To was so good to me, and because our community very much needs this facility."

"Our Savior expresses the missionary efforts of the church, where the

total person is reached, teaching skills as well as values, and offering a community of support to people in transition," said the Rev. Winston Ching, Asiamerica Ministry officer at the Episcopal Church Center in New York.

--Thomas Chu is assistant for congregational development at the Episcopal Church Center and a member of the vestry of the Church of Our Savior.

92114

Violence against women a 'daily domestic war' say consultation participants

by Marci Darin

Mobilized by what one speaker labeled a "daily domestic war," representatives from seven New England dioceses gathered at the Cathedral Church of St. Paul in Boston on April 25 seeking ways to counter the escalating violence against women. The consultation was sponsored by the national Committee on the Status of Women, which will formulate recommendations to the next General Convention on the issue of violence against women.

"We are here because we care, because we want to understand why women fear men, why men kill women, and because we want to stop it," former chair of Women in Crisis Committee in the Diocese of Massachusetts, Mary Meader, told the more than 80 participants, many of whom were themselves survivors of domestic violence or sexual abuse.

Cautioning against being "silent and nice," Meader challenged participants to harness their rage over the escalating violence for the "serious moral activity of radical social change."

"Today, almost 20 years after the ordination of the first women priests, the church still struggles with us 'uppity' women who are neither nice nor polite," Meader told the predominantly female gathering that included representatives from rape crisis lines and battered women's shelters, Episcopal Church Women, and the Episcopal Divinity School.

Despite significant gains in public awareness and increasing resources for battered and abused women, violence against women is on the rise, Meader asserted.

"Feminists offer the only plausible explanation--backlash. When male patriarchal control is challenged, women's terror is intensified," Meader observed, citing the results of a recent national crime survey that revealed 683,000 reported rapes in 1990, a fivefold increase over the previous poll. The survey estimated that a woman is battered every 15 seconds in the United States, a statistic that translates into almost three million casualties each year.

"It is difficult to wrap our minds around these numbers--to suspend our disbelief that the men we have birthed and those we love beat and kill us. Many women die because they cannot suspend this disbelief," Meader said.

Violence embedded in Christian history and culture

Speakers at the day-long consultation stressed the systematic nature of violence against women and the complicity of the church in perpetuating this violence. "Violence against women is deeply embedded in Christian history, theology, and scripture. It is woven into the very fabric of our lives and our culture," Meader said.

Exploring spiritual violence, the Rev. Anne Fowler, a member of the Women in Crisis Committee and rector of All Saints, Stoneham, Massachusetts, cited "historical biblicalism" as the root of "our distorted view of women." "Reading the Bible to learn how women ought to be treated is like reading the sports pages to find a definition of date rape," Fowler remarked.

Fowler, who identified herself as a sexual-abuse survivor, called for a new Christian ethic and theology that "reflect the historical nature of our culture and our faith. We need a new creation-centered theology, one based on the first Genesis story, where man and woman are both created in the image of God," she said.

Speaking on the subject of economic violence toward women, especially women of color, a Boston advocate for economically disadvantaged women cited the "character assassination" that fuels unjust economic policies. "Under this system, welfare is seen as a place where lazy women go to reproduce with abandon and avoid work," said Rebecca Johnson of Women for Economic Justice. In reality, she said, the average time an African-American woman receives welfare is now two years, "not generations."

The church must "debunk the myths" that support unjust economic systems. "We must affirm the values of child raising, and affirmative-action policies that work toward full employment," Johnson said.

'Coming into the light'

Asked what specific steps the church should take in confronting violence against women, participants cited the institution of mandatory seminary training on the issue; preparation of resources for parishes, including rituals for healing; designating a national day of prayer for victims of domestic violence and sexual abuse; and revision of the lectionary to exclude passages that debase women. Other suggestions included making the issue a priority at the next General Convention and asking dioceses to explore the issue of violence against women at convocations and diocesan conventions.

One speaker seemed to capture both the conflict participants expressed about remaining part of an institution that perpetuates violence against them and the hope for healing.

"We have been abused, we have been done violence to, we have been betrayed by our closest intimates," Fowler observed. "We walk with a stoop, spiritually speaking, as did the biblical woman bent over. And we speak with a strange and different language, perhaps. But we are coming into the light."

--Marci Darin is editor of the *Journal for Women's Ministry*.

92115

PB's Fund shows increasing support for health care around the globe

by Jeffrey Penn

The Board of Directors of the Presiding Bishop's Fund for World Relief approved over \$1.1 million in grants on May 6 in New York City. Grants to aid 32 projects in the United States, for a total of \$555,748, and grants to aid 22 international projects, for a total of \$518,951, were announced.

The largest domestic grant--\$300,000--will support relief to people in neighborhoods of Los Angeles devastated by recent riots. "The board has made it clear that they wanted to respond immediately to this extraordinary situation," said Nan Marvel, director of the grants program for the fund. "However, the board's concern extends beyond Los Angeles, and it is ready to respond to civil unrest in other places."

Marvel noted that the board is responding to an increasing number of requests to aid programs that support basic health care. "Although we continue to respond to a variety of disasters, migration-related needs, and housing programs, we are seeing a great deal of requests for AIDS-related programs, and for support of basic health care for the poor or those without health insurance," Marvel said.

Among the recent grants, the PB's Fund provided \$27,000 to Transitional Living Center, a housing facility in the Diocese of Bethlehem (Pennsylvania) that meets the needs of people recuperating from illness, surgery, or bouts with chronic illness and have little or no hospital coverage.

The fund awarded \$10,000 to the Anishinaabe Way, an alcohol and

drug abuse program in the Diocese of Eau Claire that serves Native American youth by concentrating on the spiritual potential for healing the disease.

The Diocese of Ft. Worth received \$5,000 for support of Casa Ricardo Chacon, a shelter and social ministry for Central American refugees who have fled their countries in fear of their lives and liberty due to religious or personal beliefs.

International grants

In addition to projects in the United States, the fund awarded \$99,515 to Anglican Childcare, a program in Ethiopia that provides care for 900 orphans, including health care and education for children, and the teaching of practical skills for older youth.

An AIDS education and prevention program in the Anglican Province of Uganda received \$25,000. The funds will help underwrite an HIV/AIDS project, including purchase and shipment of medical supplies.

St. Xenia's Hospital Outpatient Clinic and Diagnostic Center in St. Petersburg, Russia, was sent \$10,000, which will be used to refurbish the facilities as well to purchase two computers and an office photocopier.

The fund awarded \$20,000 to Romanian Children's Aid, a project that will provide support for the St. Laurence Children's Hospice, a 100-bed hospice for children with life-threatening diseases.

A significant portion (\$187,000) of \$215,366 grant to the Episcopal Church in Jerusalem and the Middle East is earmarked for projects to help alleviate the continuing plight of the Kurds in northern Iraq.

(Editors note: A complete list of grants awarded by the Presiding Bishop's Fund for World Relief may be obtained from Nan Marvel at [212] 922-5153.)



news briefs

92116

NCC leader urges 'Marshall Plan' for U.S. cities

After a recent visit to riot-torn Los Angeles, National Council of Churches (NCC) General Secretary Joan Brown Campbell called on all candidates for public office "to commit to a 'Marshall Plan' for our cities focused on quality education, available health care, adequate housing, and jobs that, with dignity, put food on every table." Saying that "our nation has experienced a major shock in a nation-wide social earthquake," Campbell declared that the "smoldering embers" that erupted in Los Angeles had long been evident to all those who cared to look. Campbell and other NCC leaders spent May 6 in consultation with a broad spectrum of the city's religious, civic, and government officials. Campbell offered the NCC's assistance in healing escalating tensions between the Korean, African-American, and Hispanic communities in Los Angeles. In addressing those ethnic tensions, Kenlynn Schroeder, director of the disaster response office for Church World Service, told a packed meeting at the First African Methodist Episcopal Church that five consultants "will remain in this area as long as necessary to help your churches organize themselves to meet immediate needs and to deal with the long-term economic requirements...."

Cathedral dean argues L.A. riot is example of classism

There is another reality behind the recent riots in Los Angeles in the wake of the acquittal of four white police officers in the beating of a black motorist. "It is classism--which groups continue to have access to quality education, health care, employment, and political influence," Dean Nathan Baxter told his congregation at Washington National Cathedral on May 3. "The myth that the struggle in America is primarily racial, not class, has helped us to ignore what author Benjamin DeMott calls the monster in our midst," Baxter added. For those who cling to the myth, in spite of

disappointment and disillusionment, "hope is wrung out, beat out, demeaned out, neglected out, one generation after another." Baxter concluded his sermon with the questions, "Will we use the power of our faith to bring healing and hope? Will we evangelize with the message that faith in God transforms lives and societies--that faith in God enables us to overcome bitterness, prejudice, and apathy? Can we in our heart of hearts believe that God can give us as a community the power to love and hope again? Are Christians willing to work for a new future for all people?"

Sihanouk recognizes Anglican Church of Cambodia

Prince Norodom Sihanouk, the reinstated leader of Cambodia, has approved Archbishop of Canterbury George Carey's request for "official recognition and registration" of the Anglican Episcopal Church of Cambodia. Sihanouk's consent, conveyed in a letter to Carey dated April 2, marked the first time a government of southeast Asia officially recognized the Anglican Church. The decision means that the Church can freely practice its beliefs throughout Cambodian territory, and includes the right to own property. Sihanouk also recognized the Anglican Church's appointment of the Rev. Canon Dr. Monty Morris to oversee its work in Cambodia. Morris is vicar of the Church of Christ in Bangkok and dean of Thailand and the Mekong. In his petition to Sihanouk on March 5, Carey called attention to the Paris Settlement of October 1991, which extended the rights outlined in the Universal Declaration of Human Rights to all persons in Cambodia.

Carey denounces greed of British industrialists

The archbishop of Canterbury, George Carey, chided what he termed the self-serving aspects of British industry, saying that God would harshly judge those who waited for profits to "trickle down" to the poor. Speaking at Derby Cathedral as part of a salute to British industry, Carey said that trade and industry existed to benefit humanity, "not to make profits for shareholders, nor to create salaries and wages for the industrial community..." At the same time, Carey acknowledged that the fruits of British industry had "brought enormous benefits to many people's lives." Peter Morgan, director-general of the Institute of Directors, later dismissed Carey's remarks as "a fundamental misunderstanding of the dynamism of the market economy." Last year a survey conducted by Incomes Data Services indicated that wages of British executives rose by 281 percent over the last decade, in stark contrast to the roughly 20 percent pay increase of skilled manual workers.

WCC head urged Bush to attend Earth Summit

World Council of Churches (WCC) General Secretary Emilio Castro urged President Bush to attend the Earth Summit in Brazil in June to "demonstrate the commitment of the United States to working cooperatively with the nations of the world [on environmental issues]." In a letter to Bush, Castro expressed the continuing concern of WCC member churches and underscored the far-reaching significance of the Rio de Janeiro meeting for both the planet and its inhabitants. On April 24, oceanographer Jacques Cousteau added his voice to those urging Bush to attend the Earth Summit, during a meeting with Bush at the White House. Cousteau said that the president deserves an "above average" environmental grade, especially for promoting family planning abroad. In early May, Bush announced that he will attend the meeting, formally known as the United Nations Conference on Environment and Development.

Civil War soldier to be reinterred at church site

On May 16 a new page in Civil War history will be marked by the reinterment of a Confederate soldier at the St. James Cemetery, Brandy Station, Virginia. A Smithsonian Institution archaeological team uncovered the soldier's remains in 1989 while excavating the ruins of St. James Episcopal Church to access the site's eligibility for the National Register of Historic Places. The team identified the soldier as a native of New Orleans killed during the Battle of Rappahannock Station on August 23, 1862. "The battle at St. James Church marked the beginning of the Gettysburg Campaign and the largest cavalry engagement of the Civil War," said Dr. Douglas Owsley, who headed the excavation. The reinterment service will be conducted by the Rev. Nancy James, rector of Christ Church, the descendant church of the original St. James Church.

Methodist assembly says homosexuality is un-Christian

The United Methodist Church reaffirmed its position that the "practice of homosexuality is incompatible with Christian teaching." By a vote of 710 to 238, the church's quadrennial General Conference, meeting in Louisville, rejected a minority report urging it to declare that the church is without "a common mind" on the question on homosexuality. The conference's vote also clashed with the conclusions of a special committee established by the General Conference four years ago that called for a liberalized policy on homosexuality. Racism emerged as a major item on the assembly's agenda in the wake of racial upheaval in Los Angeles. Delegates voted to increase support to minority communities in the areas of economic development and

social services, with Los Angeles targeted for priority assistance. The 9.8-million-member United Methodist Church is the nation's second largest Protestant body.

New Zealand church facing 'opportunities and danger'

In opening the General Synod of the Church of the Province of New Zealand, Archbishop Brian Davis told the 100 delegates that the synod would be the most momentous since the church's fundamental structure was shaped in 1858. "We face, as a church, both exciting opportunities and real danger," Davis said, referring in particular to the church's new "three-tikanga" structure that encourages Pakeha, Maori, and Polynesian members to live their Anglicanism consistent with their cultural roots. But Davis cautioned the delegates not to neglect the essential work of the church as they tackle the formidable challenges of ecclesial change. In his wide-ranging address, Davis pointed to "the threat of all-pervasive modern secular culture that strikes at the heart of the truth of the Gospel.... The problem we have as a church is that too often we believe and behave too much like the world around us.... In this respect we can all become victims of cultural imperialism."

Church of England weighing ad campaign

The Church of England is considering the ethical and financial feasibility of a radio and television advertising campaign to increase church attendance, according to a report in *Action*, a publication of the UK-based World Association for Christian Communication. The report said that the church's communications committee set up a working group to explore the idea, headed by Colin Semper, former director of religious radio at the BBC.

Tutu hopes that Mandelas can 'resolve their differences'

Anglican Archbishop Desmond Tutu of the Church of the Province of Southern Africa expressed sadness at the separation of African National Congress (ANC) leader Nelson Mandela and his activist wife, Winnie, and "hoped against hope that they will be able to resolve their differences." Nelson Mandela announced on April 13 that he and his wife of 37 years were separating "in view of the tensions that have arisen owing to differences between ourselves on a number of issues in recent months...." Mrs. Mandela has come under fire from critics within the ANC for what they see as her strident political approach, and last year the state convicted her for kidnapping and being an accessory to assault in the abduction and beating of four young black men. Despite her recent forced resignation as head of ANC social welfare operations, Mrs. Mandela has maintained her political clout, gaining

reelection as regional chairwoman of the congress's Women's League on May 3. She has also retained her seat on the National Executive Committee, the ANC's policy-making body.

South Africa summit addresses intra-black violence

Representatives of a broad spectrum of black political movements in South Africa called for an end to "vitriolic personal attacks" among feuding black anti-apartheid leaders, saying that such rhetoric only contributed to the killing of blacks by blacks. While pointing to the injustices of apartheid as the root of intra-black violence and the failure of the ruling National party to maintain peace and order, the black leaders, meeting in Johannesburg on April 22, "agreed that they share responsibility for the continuance of the violence and engaged in introspection on their role in addressing [it]." The "Emergency Summit on Violence" was convened by leaders of member churches of the South African Council of Churches and co-chaired by Archbishop Desmond Tutu of the Anglican Church of the Province of Southern Africa. In a concluding statement, the black political leaders demanded that the government reallocate money spent on covert operations to projects that redress the injustices of apartheid, and agreed to organize joint political rallies among black groups and to press for international monitoring of the intra-black violence. Nelson Mandela, leader of the African National Congress (ANC), and a representative of the Inkatha Freedom Party, the ANC's primary anti-apartheid rival, attended the meeting. Tutu, in offering a cautiously optimistic assessment of the summit's results, stressed that "those things over which we agreed were many times more than the areas of disagreement."

Long Island court upholds diocesan control of school

The New York State Supreme Court approved the Episcopal Diocese of Long Island's plan to reopen a parochial school in Garden City, thereby turning aside an attempt by a group of parents and alumni to gain control of the school. In a decision issued on March 31, Justice John Lockman said that the diocese must reopen the school by September 1993 and also form a new board of governors for the school.

Friendship Press to spotlight U.N. in 1995-96

Responding to the challenges inherent in shaping a new international order, the Friendship Press Committee (FPC) has designated the United Nations as a mission study theme for 1995-96. The committee, a mission

education agency of the National Council of Churches, selected Europe as the geographical study area for that year. The FPC will examine how European Christians and their faith communities are responding to unemployment, migration, racism, and political and religious pluralism. The committee has set global economics as its study theme for 1993-94 and will focus on making the world safe for children in 1994-95. The FPC will distribute relevant books, maps, posters, and other discussion materials to congregations during each study year.

Anglican chaplaincy set for Spanish Olympics and Expo

The Iglesia Espanola Reformada Episcopal will provide chaplaincy arrangements for visitors to Barcelona during the summer Olympics and for visitors to Seville during Expo '92. The Rev. Robin Sewell will direct the Barcelona chaplaincy, operating under the auspices of the Church of England Diocese of Gibraltar in Europe. (Sewell's Barcelona telephone number is 417-8867.) The local Spanish Reformed Episcopal Church offers services in English. In Seville, logistical and language assistance will be provided. The Spanish church has been a full member of the Anglican Communion since 1980.

PEOPLE

The Very Rev. Robert Reed Shahan was elected bishop coadjutor of Arizona, and will succeed Bishop Joseph T. Heistand as diocesan bishop upon Heistand's retirement in December. Shahan, 52, was selected on May 5 on the fifth ballot of a special diocesan convention. The bishop-elect is currently dean of Grace Cathedral, Topeka, Kansas. He said that he expects to arrive in Phoenix in July, and his formal consecration is scheduled for October 3. An Episcopal priest for 20 years, Shahan has served parishes in Michigan, Illinois, South Carolina, and Kansas, and has taught preaching and church administration at Seabury-Western Theological Seminary in Evanston, Illinois. Prior to entering Nashotah House seminary, where he earned his master of divinity degree in 1973, Shahan spent eight years as an officer in the U.S. Navy and three years as a market analyst for Hershey Foods Corporation.

Dave Corbin, long-time editor of *The Missionary*, the Northern California diocesan newspaper, died on March 19. Corbin worked in the public information office at McClellan Air Force Base. He is survived by his wife, Bevin, and their two daughters.

The Rev. Bruce W.B. Jenneker has been named precentor of Washington National Cathedral and will take up his responsibilities on June 1. Jenneker, a preacher, scholar, and liturgist, will serve as Dean Nathan Baxter's principal deputy for coordinating cathedral worship and will also celebrate, preach, and preside at worship services. In addition, he will coordinate the planning for festivals, concerts, lectures, and state occasions. Jenneker is currently a member of the Diocese of Washington's commission on liturgy and music. A native of South Africa, he received his master of divinity degree from the Episcopal Divinity School, Cambridge, Massachusetts.

Photos available for this issue of ENS:

1. Presiding Bishop's Fund launches Society of the Anchor [Presiding Bishop Browning and Bishop Stough welcome Bishop Wood] (92106)
2. Presiding Bishop's Fund launches Society of the Anchor [Anniversary dinner] (92106)
3. Archbishop of Canterbury preaches in North Carolina (92107)
4. Archbishop of Canterbury visits Harlem parish (92107)
5. Anglican Communion flag raised at Kanuga (92107)
6. Chinese parish builds first New York church in 30 years (92113)
7. Verna Dozier leads Bible study in Massachusetts (92117)

Photos can be purchased for \$25 each by contacting the Episcopal News Service at (800) 334-7626.

Tentative mailing dates for future ENS releases are May 29 and June 12.



news features

92117

Verna Dozier and 'The Dream of God'

by Jay Cormier

God has a dream, Verna Dozier believes, and we are the realization of that dream.

"The dream of God is that all creation will live together in peace and harmony and fulfillment. All parts of creation. And the dream of God is that the good creation that God created--what the refrain says, 'and God saw that it was good'--be restored," Dozier said.

The 75-year-old Washington, D.C., laywoman speaks with love and excitement about *The Dream of God*, which is also the title of her new book (published by Cowley Press). She also speaks with a prophet's concern and passion about what the institutional church has done to God's dream.

"The role of the church, I think, is to be the people who work with God to bring that dream about," Dozier said. "I think the people of God is the church. That can be very hard for the institution to comprehend. When the institution gets to be more important than the idea it embodies, then things have gone wrong and it loses something.

"We give our attention to the details of our structure as if the details of the structure were the important thing. There are people who really believe that if women are ordained we'd be offending God.... When we exalt those minutiae of our life to the absolute place of God, I think we are fallen.

"The essential worth of our Prayer Book, for example, is that we have a common form of worship so that wherever Anglicans go around the world, they will feel at home. That's the point of having that Prayer Book--not the particular wording of it, but that we have a common way in which we worship, and we can feel comfortable. And we should hold that as a treasure

but hold it very loosely. Our faith is not dependent on that."

The gentle, almost frail figure of Verna Dozier belies the dynamic, charismatic speaker and teacher who is in great demand as a preacher, retreat director, and conference leader. After 32 years of teaching high school students English literature, Dozier began a new career at the age of 57, teaching adults about the God of Scripture. Her first experience was the result of an invitation from a group of women in Indianapolis.

'We are all theologians'

"[Their convener] said to me, 'I'm tired of baking cookies and that sort of thing. Would you be interested in coming out and doing a weekend with the women of the Diocese of Indianapolis?' And I said, Well, yes, I would. I was thinking of retiring from school, and this sounded like a good way to start. So I went. It was just wonderful. We had a marvelous time. Some of my best friends in the church came out of that group."

As a result of that weekend, Dozier was later invited to speak at the 1973 triennial meeting of Episcopal Church Women (ECW) in Louisville. The reflections and talks she gave led to many invitations to do Bible studies around the country and her second career as a theologian--a title she readily accepts because, she says, it belongs to every Christian.

"I think we are all theologians. Any time you make any statement about God, you are a theologian. Some of us don't claim that status because we reserve it for people who have great tomes in libraries. This is a great mistake, I think."

Dozier speaks with the deliberation and clarity of a skilled teacher and the enthusiasm and excitement of a committed country preacher. The transition from high school English teacher to teacher of Scripture was easy for her, she remembers. "If you teach English literature, which I did, you are always teaching about people's thoughts about God and the meaning of life. It was also an easy transition because when my sister and I learned to read, there were two books in our little poor library: one of them was *Mother Goose*, and the other was a book called *Bible Pictures and What They Teach Us*. And so my whole life has been directed in this manner."

Journey of faith

Dozier's own faith journey began in the Baptist Church and continued in the Unitarian and Quaker traditions. Today she is a member of St. Mark's Episcopal Church on Capitol Hill.

"I didn't decide to join the Episcopal Church. I was invited by a young priest who was really turning a fairly old, established, dying Episcopal Church

on Capitol Hill on its ear, changing everything they had ever known and ever done and was intensely disliked. And one of the radical things he decided was that it was time for the Episcopal Church to have a black member. I did not know that that's what he had decided."

Dozier was a member of the Church of the Savior, a unique interdenominational gathering of Christians in Washington, D.C., who commit themselves to live New Testament Christianity through a commitment to prayer, study, and charitable outreach.

"The Church of the Savior wanted to see if its model could be reproduced in the traditional church. So the call went out for people to return to the denominational structure and live out what we learned at the Church of the Savior. Well, there were about five people who answered that call, and I was one of them.... At that time, too, I thought Episcopalians were writing the most exciting things in theology and liturgy. And it was also a time of great racial tension, and the Episcopalians at that time were really in the forefront of liberal social action."

Scripture: 'A book of wrestlings'

Verna Dozier's love and respect for the Bible is evident to all who hear her; but she is not afraid to probe its revelation and ask questions. She brings to her lectures and presentations the special ability to go beyond the words of Scripture and into the meaning and human dynamics taking place in a given passage. She approaches the Bible as a "book of wrestlings" that is anything but incontrovertible or conclusive.

"I think what we have in the Bible is a story of a people and the questions they asked about the meaning of the vicissitudes of their life. And what we have in the Bible are the answers that they came up with at that particular time. And the answers change.

"In the Exodus account, there are all kinds of reasons you could give for how the Red Sea parted. But the Israelites said, 'The Lord has delivered us.' That was the meaning they gave to it. And in that response, they went on to change their lives. And that response always is under the judgment that it's a limited response, it's how I see it, and, as new experiences come to me, I might see other responses.

"That's one of my arguments with the creationists. I think they spend so much time with the *mechanics* of creation, rather than the *meaning* of creation. That's what Genesis is talking about--the meaning. [Scripture scholar] Walter Brueggemann says the most significant thing to keep in mind about the Genesis story is that it was written during a time of great devastation for the Hebrew people. And that what they were saying in that magnificent

poem is that the world is dependable, created by a dependable God. That's the faith statement."

Institutionalizing God's 'dream'

In *The Dream of God*, Dozier writes about what she calls the "three falls of humankind" when "humankind rejected to live in a trusting, faith relationship with God." The first "fall" was the sin of Adam recounted in Genesis; the second was Israel's abandonment of its wilderness faith in favor of its political and nationalistic objectives; and the third "fall" was the Christian church accepting the role of establishment church under Constantine's Roman Empire.

"That just didn't happen when Constantine came on. The church had been concerned about power, status, and organization for a long time." That development, Dozier believes, was the beginning of the "institutionalization" and consequent loss of the dream of God.

While Dozier is often critical of the institution, her love for the church as the people of God is unmistakable. While the church can either be a place "where prophets can flourish" or a place "where the spiritual life can flourish," she contends that the church cannot be both at the same time because "it has to be the church of all the people."

"We forget that complexity of differences in the New Testament church. We like to say it's unified, yet we're always romanticizing about the day when the church will speak with one voice. The church has never spoken with one voice, not since time immemorial."

The church, Dozier believes, must be a place where everyone can come and live the "risk" of faith.

"Faith is a risk because I believe with all my heart and mind and soul in something I can't prove. And I have no need to prove it....

"We can move logically from creation to creator. But we can't move logically from a creator to a creator who is for us [and loves us]. That's faith."

--Jay Cormier is director of communications for the Diocese of Massachusetts.

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May 1, 1992

A message from the presiding bishop on the violence in Los Angeles

As a nation we watched with horror and shame the video images of the beating of Rodney King by public servants bound to protect us all. With outrage we received news of the acquittal of those responsible, and asked what this says about our judicial system. Now, we must confront the further horror of violence unleashed--as despair and frustration are vented and meaninglessness takes a brutal form. And we must ask if this is what happens when a society does not govern itself guided by an inner conviction that every person is of equal value.

The events in Los Angeles--the brutal beating, the acquittal, the equally brutal misplaced response--have given us a chilling reminder that racism is rampant in our midst. We have dismal fresh evidence of our capacity for sin and evil. Though this is not new information, it compels us to confess that in the twenty-five years between the hopeful dream of Martin King and the hopeless nightmare of Rodney King we as a nation have made little moral progress.

The violent events in Los Angeles and in other cities of our nation are a reminder that, as the Kerner Commission reported in the 1960s, we are two nations--separate and unequal. The time for dimensioning the nature of the problem is past. We must act.

At our General Convention in Phoenix this past summer, I committed myself and our church to the elimination of the sin of racism. We adopted resolutions binding ourselves to work toward that reality, within and outside our structure. In these tense and difficult days, I call on each of you to recommit yourself to your baptismal vows, and ask for your prayers and efforts toward healing, understanding, and tolerance. As a beginning, I ask that you join with others on Sunday, May 3, in a Day of Prayer for racial justice.

This church is committed to the eradication of racism.

The Most Rev. Edmond L. Browning
Presiding Bishop and Primate

